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For the

Station at Cape Town

THE

MISSIONARY MAGAZINE

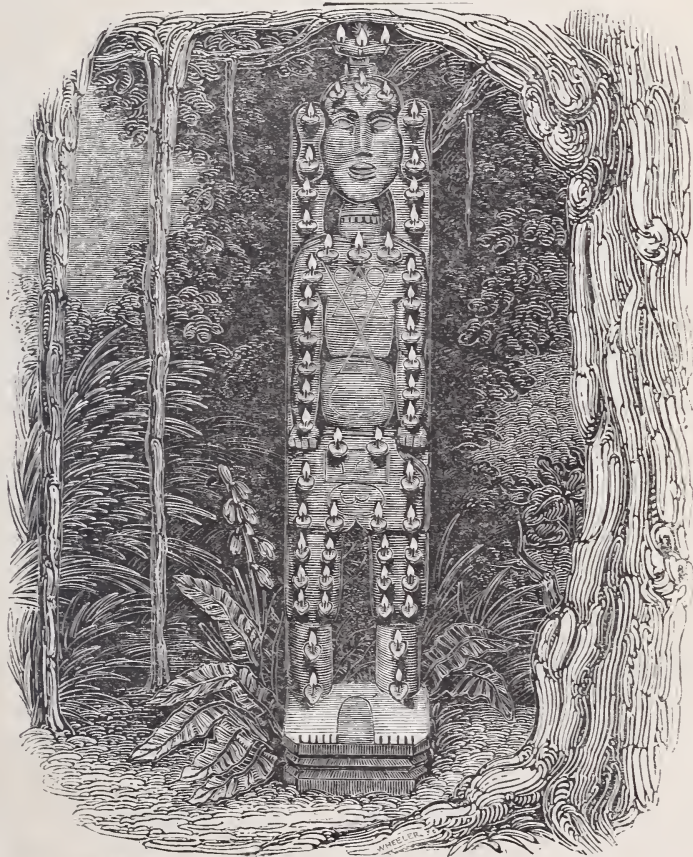
AND

CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.



DEMON WORSHIP IN SOUTH TRAVANCORE.

PARAMASATTEE.

IN continuing his account of this decaying but abhorrent superstition, the Rev. C. Mead writes:—

"The name Paramasattee literally signifies, 'heavenly virtue, or strength.' This demon, though frightful in appearance, is accounted no less a personage than the wife of the heavenly Scevan. The image, which is formed of wood, was usually concealed from public view, except on great occasions, when it was brought out and worshipped in connexion with Pattera-kalee. There is a great assumption of mystery connected with the worship of this evil spirit. About fifty iron spoon-shaped vessels are fastened on the surface of the image to hold oil and wicks, forming so many lamps, which are lighted up on the nights of the festival. Thus arrayed, it had an imposing appearance, when placed in the shade of the banyan tree, on a dark night. These lamps are intended to represent the letters of the alphabet, which are repeated when the image is worshipped; and there are several Tamil letters carved on the image itself. Five of the letters are held as sacred and mystic, and the very repetition of them, it is said, 'consumed the sins' of a certain Rajah: they form the mysterious word, Na-ma-se-va-ya. The Hindus who believe in the virtue of these sounds are denominated 'the people of the five-letter sect;' and the Pandarams,* who teach the meaning of them, are distinguished as 'the Gooroos of the five letters.'

"The two principal Gooroos of this order reside in the neighbourhood of Nagercoil, at a village called Shushlundram, where there is a splendid heathen temple. The Gooroos reside in large stone buildings called Mudams, and the higher castes resort to them for the purpose of being instructed in the worship of the five letters. They are apparently not only revered by the people, but considered and treated as if they were gods. A number of disciples are attached to them, being located by these head-Gooroos in different parts of the country. It is said that their wealth is immense; they possess lands, which have been bequeathed or devoted to them, in all the principal towns and villages from Cape Comorin to Benares. They wear their hair coiled over the shoulders, decorate their necks and arms with necklaces and bracelets of beads made of the seeds of a holy tree, and their clothes are dyed with red ochre. The inferior Pandarams, also, live entirely on alms; they sometimes abuse those who refuse to aid them, and go from house to house striking a small plate of metal, which produces a sound like a bell, to announce their approach.

"There is a class of mendicants who draw forth their knives and threaten to cut themselves, if money or food is not given them: they bear the name of *viragees*. When they go in mistake to any of the villages where Christianity has been introduced, and find not the usual reception, it is not easy to describe their astonishment and chagrin; they wonder what has taken place, and leave the place, threatening the people with the anger of the gods. A few of them formerly embraced Christianity, but their indolent habits, joined with the effect of the immoral lives they had generally led when heathens, were great barriers to their improvement. This system of imposture, however, is declining; so much so that some of the places where these holy men, as they are esteemed, would have once been well received, are now closed against them.

"The former priest of the temple, where Paramasattee was worshipped, is a very interesting man, more than seventy years of age. He spends much of his time in going about amongst his relations and neighbours, no longer to deceive or injure them, but to show them the vanity and sinfulness of idolatry. When Pattera-kalee was destroyed, he said, addressing the people, 'You used to come to the pagoda with your offerings, and ask me to dance before the idols until the evil spirits came on me; then I would tell you what to do. It was all false and wicked; but we did not see this until the Missionaries and the native

* A religious body resembling the Romish monks in Europe.

teachers came to enlighten us. Now by the blessing of God our eyes are opened. Some of us have long since abandoned the devil's service. I am glad I am no longer his slave. Let us be stedfast, and endeavour to show others the true way of salvation.' This venerable man has been baptised, and appears desirous of using his influence and spending his remaining years in bringing those around him to a knowledge of Christianity, with its manifold privileges and blessings."

THE MISSION AT BENARES.

Translation of a Sermon by the Rev. J. A. Schürmann, concluded from p. 256.

YOU know his name, Jesus Christ the anointed Saviour. Besides this he has many names: he is called the Mediator between God and man; the Brightness of the glory of God; the Image of the invisible God. The Swayambrahma himself being in the person of this adorable Saviour, reconciled men to himself. He is likewise called the Son of God; because, as an earthly son he has the nature of the earthly father, so the heavenly son has the nature of the heavenly Father. Suppose not for a moment that God has a wife, like your gods. No, we are taught that God is a spirit, omnipresent, almighty. God can have no son as man has a son. The name only indicates that he partakes of the Divine nature and attributes. As God created the body of the first man of earth, and breathed his spirit into him, so he created, by the same almighty power, the body of the Saviour in the womb of a pure virgin, and filled him not only with his Spirit, but with the whole fulness of the Godhead; and therefore the Holy One was called the Son of God. When the Saviour of men, who thousands of years was foretold by prophets and holy men, came into the world, he gave proofs of his divinity by raising the dead, healing the sick, and many other miracles. He revealed to us the will, mind, and character of God; the realities of another, an unseen, and spiritual world. He went about doing good; he fulfilled the law of God for us, and was holy and sinless. God laid the sins of the world upon him, made him our substitute and surety; and, in order to show his eternal wrath against sin, and to vindicate his honour and his law, punished sin awfully and publicly on Christ. The Saviour bled and died for us, and so became an atonement for sin. But God raised him again from the dead on the third day, and after remaining forty days longer in this world, to explain to his disciples the things of the kingdom of God more fully, he ascended before their eyes to heaven, and is now sitting at the right hand of God, as head of his everlasting kingdom; and he influences

by his Spirit those who believe in him; enables every believer to lead a heavenly life already upon earth, and prepares him to worship God after death in the heavenly temple above.

Wherever these glad tidings of this Saviour have been published, all those have received it who were saved by the grace of God, and prepared for eternal life. Yes, this mystery of godliness has done for the world what no human wisdom and philosophy could do. Where the Saviour appointed of God is known, there is light, and life, and happiness; where he is not known, where the glad tidings of salvation are not believed, where the Saviour himself is rejected, there an awful darkness covers, till the present day, the families of men.

You will perhaps ask, "How can a belief in this Saviour pacify and sanctify our souls?" In this way God has promised to pardon every sinner who believes in him, and puts his hope and trust for salvation upon this Saviour; and he assures every believer of this by his Spirit, by an unseen, but powerful and effectual influence. When we are assured that our sins are pardoned, we will be able to love God, and worship him in spirit and in truth. As long as guilt covers our souls we are afraid of God, and cannot love and worship him. When a son has committed a crime he flees from his father's presence and house. He is afraid to appear before him. And being without the directions of a kind parent, he falls into company with people as bad as he himself is. He sinks into perplexity and misery; entertains bad feelings against his father, and goes, perhaps, as far as to accuse him of being the author and causer of all his unhappiness. But suppose the father sends a message to his son, saying, "My son, it is true that thou hast sinned, hast brought dishonour upon my government, shame upon my family; thy sin has cost me many, many a tear, and almost broken my heart; but I love thee still, and cannot but love thee, for thou art my own child; come back, my son, come back; back to the heart of thy father, back to the bosom of thy family; I will pardon thee unreservedly; come back, my son." What

do you think, my dear friends; will the son's heart not be melted and softened into tears by this message; will it not rekindle in him at once the old love to his parent, which sin had destroyed; will he not say to himself, "What a kind father is my father! well, I will leave off all sinful pursuits, will go back to my parent, and will live under his eyes, soberly and righteously, and endeavour to show by my future conduct that I am worthy of his pardon?" The case of this son is ours, my dear hearers. We have sinned against God. We know that he is holy. He punishes already sin in this world, and will surely do so in the world to come. Therefore we turn our minds from him, are afraid of him, can neither love nor worship him. But when the gladdening voice of the salvation of the Lord Jesus Christ is brought nigh to our hearts, then we are at once able to love God, and the love of God is the root of all genuine religion. A hope of eternal happiness in an unseen world becomes ours. We live for heaven. The love of sin is broken. The storm of sin rages below, the mind is elevated to the sublime contemplation of the love and grace of God, and dwells in the sunshine of an eternal world. It grieves us to see one man, whom God has endowed with a rational and eternal soul, going on in darkness, and sin, and vice, and idolatry.

And now, I call solemnly and affectionately upon you to believe in this Saviour of men. Who knows how soon we shall have alone to enter into eternity? There the Saviour will be our Judge. He will impart to all his believers such joy, such bliss as no eye has seen, no ear heard, no mind thought of; and punish all those who have not believed and embraced his salvation, with eternal pain and agony. This is the day of salvation; you hear the voice that calls you to life, and light, and holiness. If you receive the Saviour he will receive you; if you reject him he will reject you. Remember that you will have no excuse when you and all the world stand in the judgment of another world.

Kind of preaching best suited to the Natives.

Every sermon I preach is almost of this kind. I preach, of course, not every day the same, but much in the same way. The doctrines in the above must be preached again and again; and I can assure you that the natives understand such a sermon perfectly. Almost every one in Benares knows, by this time, the tenour of our religion.

It wants exceedingly great skill to preach effectually to the natives. Our minds have by our European education become very

prone to generalising; but this will not do with the natives. A sermon of the best European preacher, translated into Hindustani, would not be listened to. Every doctrine stated must be explained by a figure or case taken from the sphere of their own observation. Whenever I intend to preach a doctrine which I have not preached before, I first sit down and consider by what figure, or allegory, or parable, I shall explain it. When I see in town that this representation does not strike their minds, I think of another; and go on in this way till I find one which is quite according to their taste and ideas. And every striking figure passes with the natives for argument. Europeans look to the truth of the figure itself first, and then whether it be applicable to the case in hand, remembering always that *omne simile claudicat*. Not so the natives. By a striking figure you may convince their minds at once.

Objections of the Natives.

I am now so well acquainted with all their ideas and objections, and the answers which will satisfy them, that I never get into perplexity. There is no subject more difficult to treat than the political relation in which Englishmen stand to the natives; and they are exceedingly fond of touching upon it. In the first year I never entered upon this subject, but said that I as a minister of the Gospel could not discuss with them political questions, but only the politics of the kingdom of God. I now enter fully into the subject. Often, after preaching, a Brahmin will come forward, and introduce the matter in this way:—

Manner of answering Objections.

"Well, all you say is very good, but if you act not according to it—if you go into your neighbour's house and rob him of all he has." I asked him whether he knew any thing against my character. "No, but you are an Englishman, and the English have first taken our country, and will now take our religion likewise." I tell him that he is entirely wrong, in the first place, in taking me for an Englishman; secondly, in saying that the English have robbed them of their country; and, thirdly, in supposing that the English wish to take their religion. If you tell this in Persia or China, I say, would the natives not ask you how many millions of Englishmen came over to conquer a nation of 120 millions? And would you then not be obliged to state the truth, viz., that sin and corruption had thrown the country into such confusion that you were obliged to call some few English merchants residing in the village of Calcutta to rule over you. Who were the soldiers? Were and are they not almost all natives?

Do you think that you could conquer England in this way? No, there is no caste, all have a common interest, all are one. This satisfies every native mind. I go on to tell them that government will not take their religion, as it would not be political. As long as there are castes, there is no common interest. If you had been Christians and brethren, neither the English, nor any nation, could have conquered you. Government is now neutral, but would formerly not suffer any Missionary to preach to you that we are all one. Gods formerly came, according to your belief, to dethrone oppressive princes—God has now sent the English. And why are you dissatisfied with Government? Were you ever ruled so well? Look to Oude, and other states, where natives reign. Do the people not now long for the English government, as you did formerly? You, being a Brahmin, are, perhaps, displeased that there is no Hindu king who would oppress the lower castes, and feed you daily in his palace, and hear your cantations, and burn, according to your shasters, with a hot iron, every low caste man who would dare to seat himself on the same bank with you.

After I have spoken for some time in this way, the congregation is entirely on my side, and the Brahmin gets quite ashamed. Formerly when I did not enter upon the subject, the Brahmins took great advantage of my silence. You see, they would say to the congregation, he can give no answer. Of what use is all his preaching, &c. In this way they quite estranged the affection of the people from me, and did away with all the effect which my sermon had made on their minds. I give now a full reply whenever I am attacked in this way. I tell them first, that it is not my office to speak of politics; that I am not connected with Government, and get not a penny of the revenues of the country. I explain to them the nature of our Missionary Society, then refute their attack upon Government, and tell them that my political belief is, that every nation gets exactly that government

for which it is fit, and conclude with the kingdom of God as being different from worldly kingdoms. After this we generally separate in good understanding, and pleased with each other.

Comparative value of Schools and Preaching.

I wrote to you formerly, that native schools were valuable instruments for the diffusion of Christian knowledge; but I have changed my opinion, after getting more fully acquainted with the natives. I believe that I can impart more *Christian* knowledge by one morning's preaching and conversing, and giving away tracts to the congregation, than in six months in schools.

We are all very well. God is very gracious in granting to all the members of our Mission here such excellent health. Few Missions are so favoured. The Lord has, however, not forgotten to exercise us. You have heard of the death of our daughter, Juliana, who died on the 12th July, 1835. She was thirteen months old, and just beginning to talk and walk. Mr. and Mrs. Buyers are now fellow-sufferers. Their son William died on the 31st December, and was buried on new year's-day. He was nine months old. We often talk of our sweet children who have wandered before us into eternity. May they be like ropes hanging from heaven, to conduct our affection thither.

Excuse bad language. My brethren, Messrs. Buyers and Mather, complain that their English is going very fast, as we have almost every thing in the native language. What shall I say who have not much to forget of English, because I never knew it well.

I have written every thing just as it is done, for the purpose that you may be able to judge of it, and live and sympathise with, and pray for us.

I remain, Rev. and dear Sir,
respectfully and affectionately yours,
J. H. SCHURMANN.

AUTOBIOGRAPHY OF A NATIVE SOLDIER IN INDIA.

WE have received from the Rev. W. Howell, the Society's Missionary at Cuddapah, in the Presidency of Madras, the annexed translation of a Tamil letter, addressed to him by a Sepoy of the 34th native regiment, who, it is hoped, has been renewed in heart and mind, under Divine influence.

"To the Rev. Mr. Howell in Cuddapah, I make prostration. I am a lance Naigue in the 34th Regiment, or Chicacole Light Infantry. I am of the Alla-Golla caste, and my name is Sarapully Venkatapa. I now offer up my soul and body to the Lord Jesus Christ, who is ever merciful, with the weight of my

sins which I lay upon his cross; receiving him as my Saviour, Priest, and Judge. I esteem all as fathers and brethren, who are righteous, and partakers of the grace of God, and all such as make known God the Father and his Son Jesus Christ, labouring with joy in this world, and with singleness of

mind and humility, making known the grace of God to the blind, the ignorant, and foolish (like myself) who have lost their way, and are in the road to everlasting fire of hell; and such persons they have taken by the hand and are guiding in the good way, which leads to eternal life. It will give me great pleasure to hear of your peace and comfort of mind. In spiritual things I am as a child; I will therefore make known to you my sins, which are now become grievous to me. Pray for me to our God the Father, to help and keep me. My sins are so great and many that the space between heaven and earth cannot contain them. I am not able to save myself; it is for you alone to point out to me the way I am to be saved. I will now make known to you my sins, which are as one in ten millions. Pray give ear to the confession that I now make, and behold the heinousness of my crimes. In the word of God, it is said, 'If you do not forgive one another, your Father who is in heaven will not forgive you.'

"I was born in the village of Yalasavanum, near Peddapooram, but afterwards lived in the village of Tokada, near Vizagapatam, where I was married in my 12th year. My wife's parents, named Molli, lived in the village called Yaradam. The sins that I committed in Tokada, I will now confess to you, if you will hear them. In the first place, I at one time almost killed a man; after this, I was employed as a goatherd, and while so employed, I sold some of the sheep intrusted to me; at another time, I killed a sheep that did not belong to me, and sold it. I robbed gardens of vegetables, and once I stole a ploughshare. I soon became tired of this way of living, and went to Byarum, from thence to Jamatalapolliam, where I enlisted as a Sepoy, thereby visiting many countries. While on the march, I was once sent, as an advance guard of the regiment to which I belong, to Jemjah, where I extorted a rupee from the Potali, a head man of that village. I hired coolies to convey my baggage, and on coming to the stage, I used to send them away without paying their hire. When the regiment was at Kamptee, near Nagpore, in 1832, I first began to learn to read. In 1834 a Brahmin came from Budrachellum, on his way to Benares, with his idols, to which he offered prayers and praises, so as to astonish the Sepoys of the regiment; in consequence of which they honoured him not a little. I also believed in him, and became one of his disciples, which cost me sixty rupees, and in return for it he taught the following slokum or muntrum:

'Kahlam bhodhara, kanthi kantha, muneshum powrochanum.
Sreerama rama, ramadi rama, rama munnool rama.

The purport of which is, if a person once says, rama, rama, he benefits as much by it as if he prayed to God a thousand times. He told me also to plant the Tolsi, and to worship it daily, and to confide my soul and body at his feet, and by so doing, all my desires would be fully obtained. After this, he went to Benares, from whence he returned in 1835, when I washed his feet, and drank part of the water, and poured the rest on my head. I presented flowers and sandal, and worshipped his feet, telling him that according to his desire, I had planted the Tolsi, at which he appeared glad, and felt satisfied with this act of my devotion. He then taught the Rama teertamuntrum, telling me that he revealed it, from having a regard for me! but that, properly speaking, none should be taught the muntrum, unless he had followed and served him twelve years, for which I was obliged to give him some more money! I once asked him to teach me the proper muntrum, that I might serve the Shekti, (a female deity,) from his having said that no petition was ever denied to those who worshipped the Shekti; but he would not do so for a time, saying, that I would not be able to go through it; after much entreaty, however, he taught it to me after giving him some more money.

"I now came in possession of one of your tracts; the Brahmin seeing me read it often, desired me not to look into it; but by reading it attentively, I have become acquainted with the way of life, so as to make one desire to become a Christian. I have now one favour to request of you; be not prejudiced against me, because I am so great a sinner; listen to my petition with kindness; it is, that you would favour me with a Bible and Testament, complete, that I may understand the truth from it, as there are none here to teach me the way properly, or to expound the doctrines of Christianity as I could wish. You must also give me a book which would instruct me in the way of praising God. You must also explain the nature of baptism to me: I cannot obtain leave that I might come to you.

"I have left off the worship of idols, renounced caste, and do not now put the mark on the forehead, nor do I offer any worship to the Brahmin who taught me the muntrums, as above mentioned. The Sepoys of the regiment are all against me, they shun my company and call me an apostate, a pariah, and a fool; the women also mock and persecute me; but the Brahmin more especially! I have no one to look to for support, but I trust in God the Father, and in his Son Jesus Christ alone, who gave his life for us, and he is full of compassion. You must also be kind to me, and as Christ came to save sinners, you must also teach

me the way to be saved. As I cannot read and write well, I have written this to the best of my ability; there are a great many mistakes in it, for which you will forgive me. You are my father and my brother; I have trusted in you, do not forget my request. You must teach me how to pray,

and explain to me the doctrine of baptism, in such a manner that I may understand it. I beg to send you my salutation and my love to the brethren; when you write let me know them by name."

(A true translation.)

W. HOWELL.

CHITTOOR.—JOURNAL OF THE NATIVE EVANGELIST, HALESWORTH.

(Concluded from page 253.)

THE particulars which form the close of this communication, supply further pleasing evidence of Halesworth's usefulness among his countrymen, in conveying to them the light of revealed truth, and urging them to seek salvation through the Saviour's finished work.

July 8. Went to Mooliput; read the third chapter of the Epistle to the Romans; and while I was speaking to the people, one man, eager to inquire all about the truth, yet ashamed to approach near me, stood at a distance, and heard me with pleasure. In order to move him to come to me, I told him that the words I spoke were not mine, but God's words, and therefore he ought not to esteem them lightly. He answered, Not so; a piece of gold does not lose its value by being knotted at the end of an old cloth. Saying this, he approached me, and thankfully took a tract from me.

July 11. Went to Pi-young-gamoor, when I read and enlarged upon the tract on "the New Birth;" nearly forty persons assembled together. One man wanted to interrupt me by persuading the people not to hear me, and by forbidding me to speak to them; notwithstanding this, I continued to make known the Gospel to the unfearing multitude, and then returned to my house. In the evening some people took a few tracts from me in the Pettah.

July 14. Went to Savor; having read the tract on "the Doctrine of the Soul," I spoke to those assembled on the soul's immortality, the necessity of salvation, and after some observations on the evils brought into the world by sin, I directed the people to the Saviour Jesus Christ. One man desired to know how he might become acquainted with the Saviour. I told him that if he received and read the sacred Scriptures he would learn all about him and his own

soul. In this village I distributed four tracts; and when I was returning from it, one man followed me, and importuned me much in the way to give him some tracts—I gave him three. In the afternoon of this day, Mr. Bilderbeck arrived from Chittoor to inspect my work.

July 15. Went with Mr. Bilderbeck to Sithapettah, and in the evening to the Pettah; at both places we addressed the people, and disposed of several tracts; in the latter place about fifty persons assembled to hear.

July 19. Mr. Bilderbeck left this early in the morning for Vellore, and I went alone to Rugnathaporum, where I read the 1st chapter of the Epistle to the Romans, and discoursed from the 20th and 21st verses. There was a Brahmin among my hearers, who looked very angry. One man received a tract from me, and on my return I met with a man in the road, with whom I conversed together on the way of salvation; when we parted, I gave him a Telugu tract.

July 20. Went to Vuddugasperum,—read the tract "the Chief Pearl," and spoke to the people on the nature of sin, the vanities of their worship, and the blessings those enjoy who believe in Christ. The people began to dispute among themselves, saying to one another, "Truly all our ceremonies are profitless and bad, according as this man says." Others said, "All this man speaks is correct, but who is there that practises the things he teaches?" In the evening I preached to the native Christians as usual.

SIBERIA.—THE BURIAT CHRISTIANS.

Our devoted brother, the Rev. William Swan, has returned from Khodon to his former station, on the banks of the Ona, where his persevering exertions are accompanied by manifest indications of Divine regard and approbation. Sympathy

will be felt by the friends of the Gospel in the joy that Mr. Swan expresses at finding himself surrounded by a number of Buriat youths who have been brought under the influence of religion, and whose chief desire now is to extend to their idolatrous countrymen the blessing so deeply felt and prized by themselves. In a communication from Ona, of the 15th of last February, Mr. Swan gives some grateful intelligence concerning these converts. After referring to the great deficiency of Missionary force among the Buriat people—a circumstance alike painfully felt by himself and his native brethren—he thus writes respecting the latter :—

It is encouraging to find that more than one of our young friends here, having found the Saviour precious to their own souls, are desirous of being employed in making him known to their heathen brethren. I sub-join an extract from a letter, recently addressed to me by one of them, who, I hope, may, in due time, be useful as an evangelist among his own people. You will see from it how the want of Christian labourers affects the mind of one awakened to a sense of his own condition and feeling, for those who are still in darkness. After an affectionate introduction, he proceeds thus :—“ Dear Sir,—By the grace of Christ I now enjoy peace, but ah, how would it have been with me had I remained as I was! One thing causes me great joy, namely, that two persons have been added to our little company, and there are two more who seem to be halting between Christ and the world. Ah, how great is the mercy of God, and how great the harvest! but the labourers how few. ‘Pray ye the Lord that the reapers may be many,’ is the command of Christ my only Lord, and therefore I so pray continually; and I hope God will hear the prayer even of so mean a one as I am, for he is merciful and gracious, and makes no difference between the rich and the poor. Fail not to remember me in your prayers. Our poor people—ah, what a condition they are in! things without life they call gods, and had not I heard the truth, I had still been like them. Many of them have not yet heard the truth, and so remain in ignorance and unbelief. It is, therefore, my constant prayer that God would permit me to make known his commands to them. Some of our people are very hard—some are neither hard nor soft—others seem well inclined, but are afraid of men. When I speak to them they say, We truly think Christ is God; but, should we confess this, men would punish and put us to shame. I then pray to God for them, and ask you

also to pray earnestly for my poor Buriat brethren.”

One of the individuals mentioned in the above extract, Mr. Swan continues, has now decidedly avowed his faith in Christ, and we have good reason to hope he is a true disciple. He is another of those who have been for years hearing the Gospel preached.

Although we are yet scarcely settled here, Mrs. Swan has already got a few female scholars, and we hope soon to receive more and enter upon a regular course of teaching. Some of the workmen are also desirous of learning to read, or of regaining their almost lost knowledge of letters. So, in various ways we trust opportunities will be enjoyed of dispensing the word of life. May a blessing follow, and to God shall be the glory!

Meanwhile, the idolaters around are not idle. A few days ago, at the neighbouring temple, eight lamas were made gelungs—that is, had conferred upon them a rank or dignity, the highest among them here, unconnected with any particular office, but essential to their occupying any of the superior places in the temples. A number of other persons became, through certain ceremonies performed by the lamas, the devoted disciples of Shigemoni, avowedly binding themselves to his service for ever—among the rest some aged women assumed the lama’s dress, had their heads shaven, and so provide, as they think, for a happy state of existence after death! Ah, my dear Sir, when these things are going on around us, and their influence spreading further than our voice can reach, you will not think it strange if we speak with warmth of the urgent call for more Missionaries, and grieve that the call is unanswered. I do not now refer to this field particularly, but to the wants of the heathen world at large, for we are not the only Missionaries who see and feel that the harvest is great and the labourers few.

LATTAKOO MISSION IN SOUTH AFRICA.

RECENT accounts from the Missionaries at Lattakoo sustain and strengthen the belief, that Christianity is taking deep root among the natives in that part of the

African continent. From the most recent notices of the Station, we take the following—

(Extract of a letter from Mr. Hamilton, under date, Lattakoo, 9th Feb., 1837, addressed to the Foreign Secretary.)

Your kind letter of June the 11th, I received on the 20th of December of the same year, which found me in health, for which I thank that kind and loving God who hath been pleased to give me, who am very unworthy, so long a life in this heathen land, and an opportunity to preach his blessed Gospel to the heathen in these parts, to which by Him I have been sent.

I thank you kindly, who in the name of the Directors sent me such a kind letter, with a request for me to write to the Directors as a child to its parents; I thank the Directors for the support I receive, and desire to inform them, that I have abundance for all the wants of the body, and am happy and contented.

I am glad to inform you that this Mission, at present, hath a most promising appearance, more than ever it had before. The Almighty hath been pleased to grant his Holy Spirit to accompany and bless the preached Gospel, and a great and general concern hath been awakened among the people on the Kuruman River, about the salvation of their souls. Since my last letter, six have been received into the church, three men, sons of chiefs, and the wife of a Baclara chief, with his sister and daughter. The number of church members at present here are forty; I hope in a few months the number will be greatly increased, as there are sixty at present under concern about their souls. More than one half of that number are from the Baclaras, who come seven miles every Friday to this place to be instructed about the way of salvation.

Forty, and sometimes fifty, come that distance on the Sabbath, and are here in time for the prayer meeting, which is held about one hour after sunrise: this is surely a proof of their sincerity.

The people on the Kuruman are still visited every Sabbath. The greater part of them attend and hear with attention at all the villages, and some seem deeply affected with the words of eternal life.

Education is spreading rapidly among this people. When I visit the Baclaras, I find them reading and teaching one another in all directions, and consequently there is a great demand for spelling-books. A small one of eight pages has been printed, and is now in use among the people of Mathebee, and in a native town 100 miles s. e., whose chief is Mashooe. He lately visited this place with a number of his people, among whom God is working a great work. They have heard little of the Gospel, but what they have heard has been blessed. Some of them are worthy to be received as members of the church of Christ. They express a great desire to have a Missionary sent to them. This would be a fine field for a devoted servant of God. The printing press I hope was sent under Divine direction for a noble purpose, and will doubtless be the means of spreading knowledge in all the regions round about. The above are pleasing accounts of God's work in this land, but all depends on the Holy Spirit. I rejoice with trembling, yet I believe the people of this land, as a people, are given to Jesus Christ. A branch Missionary Society has been formed here, and has succeeded beyond our expectation.

KAT RIVER MISSION, SOUTH AFRICA.

COMMUNICATIONS replete with encouragement and hope, respecting the Kat River Settlement, have reached us within a very recent period. The Rev. James Read, jun., having, after his return from this country, arrived at Theopolis, on his way to the Settlement, (8th of last March,) was accompanied thither by the Rev. George Barker, who has forwarded the pleasing intelligence above referred to. The whole state and prospects of the people had undergone a most favourable change. Writing to Dr. Philip on the 28th of March, Mr. Barker observes:—

We arrived at Kat River on the 11th inst. The people were at Fort Beaufort, paying their opgaaf.*

Next day we had a large congregation at Philpton, and the services were more than usually interesting. In the morning I ad-

* Money paid to the Government for the public service.

dressed the church and congregation from 1 Thess. xii. 13. The members of the church having assembled, Mr. Read was announced to them as an ordained Missionary, and seven new members were proposed. In the afternoon I addressed the young minister, on 1 Tim. iv. 12, 13. In the evening Mr. Read preached from Psalm lvi. 16. On

Wednesday, and the following days, we visited the families in the distant locations, and preached several times to the people, generally at their own request. On Saturday afternoon many came in to be ready for the ensuing Sabbath; and, as the Lord's Supper was to be administered, the usual preparatory service was held, and Mr. Read preached from Gen. vii. 1. At the close of the services, one of the most interesting church meetings I ever attended was held, and the members present evinced their ability to conduct the affairs of the church. Seven new members were admitted, one restored, and another proposed for church-fellowship. The Sabbath came, and the morning being fine, waggons, horsemen, and multitudes of people on foot, poured in from all directions. We were more than full on the previous Sabbath, but what was to be done now no one could tell. Some ad-

vised two separate services. In this dilemma a table was placed outside the house of worship; the major part of the congregation sat on the grass, and we had a primitive service. Having myself taken the devotional part, Mr. Read preached an excellent sermon from 2 Cor. iv. 7. We then baptised six adults and nineteen children; repaired to the chapel, and Mr. Read administered the Lord's Supper to 230 communicants. We assembled again in the afternoon, when I preached from Acts xx. 32; and the people listened with marked seriousness and attention. I should have before stated, that on the previous evening, after the service, a deputation waited on me with a letter, a copy of which I forward. It was prepared entirely by themselves, without the knowledge of Mr. Read or myself, and I am sure will be considered worthy of preservation.

The following is a copy of the letter alluded to by Mr. Barker: it was signed by fourteen of the principal members of the church:—

(TRANSLATION.)

To the Rev. G. Barker.

Philponton, March 14, 1837.

REV. SIR,—We feel the utmost thankfulness to God, who inclined your heart toward us, and sent you to us in the time of our need, and when we were in the greatest distress. When we were deprived of our minister—yes, when we were left as orphans, or like sheep without a shepherd, exposed to the wolves to be scattered and torn—yes, at that time, in the midst of our poverty, and when no one took compassion on us; when there was nothing left to us but persecution, calumny, and oppression,—then it pleased God to incline you to assist us; and notwithstanding the trouble it put you

to, you viewed our burden as your own, our oppression was yours, our church and schools were your care; yes, such without exception was your sympathy with us, that on our account you were absent from home when the last breath departed from your beloved wife, our highly esteemed friend. Such sympathy, and such devotedness as the servant of God, we ought to reward, but that God, whom you serve in the Gospel of his Son, will reward you an hundred fold. Our prayer is, that God may long spare you to be a blessing to your congregation, and a friend of the necessitous. Accept herewith, as a small token of our respect, A BIBLE.

PROGRESS OF THE GOSPEL IN BERBICE.

In the Canje District, the Missionary work presents the same encouraging appearance which it so eminently displayed at New Amsterdam and Hanover, until the demise of the two devoted ministers of Christ who lately had charge of these Stations. But He whose compassions fail not, and who ordereth all things well, will not suffer these portions of his vineyard to be laid waste. The particulars contained in parts of a letter from the Rev. S. Haywood, respecting his own Station, (Blyendaal in the Canje District,) are of the most cheering and auspicious character; showing, on the one hand, the general growth of Christian feeling and principle among the negroes, and, on the other, the friendship and aid extended towards Missionary operations by persons of influence on the spot, who had not before been favourable to the work.

(Extracts of a letter from the Rev. S. Haywood, dated Berbice, Jan. 10, 1837.)

The past year has been one of increased prosperity, and one in which the Divine approbation has been peculiarly conspicuous.

The services of the sanctuary have been continued without interruption, and there is surely a day coming when it will be said of many, this and that man were born there. A great improvement in the general ap-

pearance of things is apparent. The industry, morality, and spirituality of the people are such as might be expected under those peculiar manifestations of Divine influence which have been experienced. God has owned and blessed his word. The Saviour has fulfilled his promise, "If ye ask any thing in my name (for the advancement of my kingdom) I will do it;" and the Holy Spirit's power has been felt, and acknowledged, and glorified. To God be all the glory.

During the past year sixty-nine couples have been united in marriage; about three hundred and twenty persons baptised, and we have admitted to communion one hundred and six members. One of these (a female) has been removed to her eternal rest. Eight schools have been established, on different estates, containing from three to five hundred people. Young and old attend, and although it is impossible for your Missionary to give these schools all the attention he could desire, yet he has the satisfaction of knowing that many of the scholars are becoming wise unto salvation through faith that is in Christ Jesus.

At the commencement of this year some opposition was manifested, especially by a gentleman who said that he could not sleep, for all the people on the estate were bawling "salvation" until three o'clock in the morning, and he insisted upon these things being discontinued. I advised the people to go to the houses most distant from the manager's, and there they have had no interruption. It is, however, due to that gentleman to say, that though he was much prejudiced against myself and against religious instruction, yet the good conduct of his people has since led him to be entirely favourable to both. He is erecting a large school-house on the estate, and he told me the other day that its great prosperity was entirely owing to the people attending in the house of God where they were taught both to be sober and industrious. He also exerted himself to obtain subscriptions.

I attended the school on the Philadelphia estate last evening, and never saw better management in a school of two hundred and fifty people. I was deeply affected with the sight and thought, What can I do more for the people this year than I have done? Who has such a field of labour as I have? God has given me the hearts of all the people in the neighbourhood. Besides a daily school of thirty-eight children at the chapel, I could have an evening school every night of from one hundred to two hundred and fifty scholars upon different estates, from half a mile to six miles distant from Orange Chapel, and the people are really famishing for the word of life! As these schools do

not commence until seven o'clock, I cannot reach home until ten. I feel quite inadequate to such a work; but I have done and will still do what I can.

The anxiety of those who love the truth, for the best interests of their fellow-estates-people is really great and commendable. Should any people on the estates neglect to attend the evening meeting, after trying every mode of persuasion, two or three men are appointed by the teachers to go and fetch them by any means. Sometimes they actually drag them through the mud, and bring them into the school-house in a wretched plight. When I remonstrate with the teachers against such a rough mode of procedure, they say, Well, Massa, look dere is one and dere is another, and dere another, who were dragged to the school, and now, Massa, we should have more trouble to keep them away than we had at first to bring them to school. No, no Massa, they love him (the school) now, true, true.—Several of these people have been admitted to the church, and their account of themselves has been truly affecting.

Two years ago, and we were not able to sleep at night during the holidays, on account of the beating of drums and the yells of the people; but this Christmas there was scarcely a drum heard. Just before its commencement one man went home from chapel, and tied his drum up to the house-top, and having done so, he was overheard to say, Dere, massa drum, hang dere, heare. Parson say I no must make you peak no more. Well, can't help, parson must know what good for we. Hang dere good, heare. And den Massa, drum, when 40 come, (August, 1840,) den me *will* bring you down, den me *will* make you tell a good 'tory, though Massa parson peak ta-a-a-a-a he no peak—(speak until he can speak no more.)

The following triumph of Christian principle will afford pleasure:—At the commencement of our last coffee-picking, a neighbouring manager came to me one Saturday afternoon, and said he wished to ask, if I had any objection to the people picking coffee on the Sabbath under peculiar circumstances. He said the proprietor himself had been greatly disappointed in people to help them to get in the coffee crop, and unless their own people would work on the Sabbath for wages, the estate would suffer great loss. Still he knew that unless I was favourable it would be in vain to put the question to the people. I answered, that as the proprietor and himself were such kind friends to me, and to the good cause in which I was engaged, no one would rejoice in their obtaining their crop more than myself; but my invariable rule was to state, that works of necessity or

mercy only must be performed on the Sabbath—with the actual necessity and extent of such necessity I had nothing to do; still, should he and the people think it necessary to work on the Sabbath, it would be my duty to warn them against making a necessity of selfishness, or making selfishness necessity. He went away and told the people he had been to the parson, and the parson said they must work if it were necessary. However, the people said it was not necessary, and refused. Afterwards the manager came again, and begged I would tell the people that it was really necessary that they should work on the Sabbath. I told him I could not swerve from the rule I had laid down for my guidance in such cases, and therefore he must excuse my interfering at all.

A few weeks passed, and on the Saturday there was a tremendous shower, with very high wind, and the people knew that if they did not go and pick the very ripe coffee early on Sunday morning, by

Monday it would be lost. They therefore went, and soon returned with their full baskets. They were all called up to the door of the proprietor's house, and money, and rum, and tobacco being brought for them, they with one voice begged the head-man to say to the proprietor and manager, that in consequence of its being a work of necessity they went to work on God's Day, and that, therefore, they would not receive one stiver of money, one drop of rum, nor one leaf of tobacco. The gentleman went away quite astonished, and never afterwards asked the people to work on the Sabbath day. It is the first time any people in the neighbourhood have worked on the Sabbath day since I have been amongst them, and I do think it will be the last. The gentlemen were not at all offended either with me or the people, and one of them told me since, Sir, we never thought the S—t people had such a religious principle. The truth is great and must prevail.

THE DESTITUTE CHURCHES AT BERBICE.

THE following Christian letter, written with characteristic simplicity and feeling, and expressive of genuine affection and sorrow for our departed brethren, the Rev. J. Wray, and the Rev. J. Howe, late pastors of the Mission churches at New Amsterdam and Hanover, in the Colony of Berbice, has been addressed to the Foreign Secretary, by Thomas Lewis, the African preacher at one of the Stations, on the behalf of his Christian brethren there. We trust that the statements in this letter will also be regarded as strengthening the appeal made last month to the friends of Missions, for ministers to go forth and take the pastoral oversight of the churches and congregations in Berbice; and will induce many to ask, as in the sight of God, if it be not their duty, and would not prove their happiness, to go and break the bread of life to the sorrowing churches who have been thus bereaved. It will also, we are persuaded, invite many to earnest prayer, that the great Shepherd and Bishop of souls may send them speedily pastors after his own heart: men possessing the qualifications set forth with so much explicitness and feeling in the letter subjoined; men, who, while they would feed them with knowledge and understanding, would each be to them a friend and guide.

REV. SIR—We, the undersigned and the church, beg to bring to the Society's notice the death of our beloved pastors, namely, the Rev. John Wray, and the Rev. James Howe, both of whom died in one week. This we feel to be a great loss to us as deacons and as a church. Our aged and beloved pastor, the Rev. John Wray, the first who showed us the way of salvation through Jesus Christ, was to us instead of an eye, a foot, a hand; all things, that we were enabled to do, were by his counsel and direction, until it pleased the Lord to bless us with our late and well-worthy minister, who is now deceased, and

whose loss we deeply lament, according to the feeling of our nature.

He, as a servant of the Lord Jesus Christ, laboured with great zeal amongst us. The salvation of our souls and the extension of the Redeemer's kingdom were set before him always. He preached to us the word of life in season and out of season, with prayer and strong exhortations, that we who were sitting in darkness and in the shadow of death, might embrace the Gospel and the offer of mercy through our Lord Jesus Christ. By his preaching and labours, accompanied by the power of the Holy Ghost, many of us have been brought to know our

lost state as sinners, great sinners, before God, deserving his wrath and curse. He also discovered to us a Saviour, who ever stands ready to forgive such sinners as we are. He took such an interest in our spiritual and temporal welfare, that he cared not for the frowns of men. When any of us were sick, and we should send and call him, he would readily come, no matter at what season, or in what weather. Sometimes he was even opposed by the planters, yet he persevered, and tried to offer such comforts to us from the word of God as we needed. Whenever we got into trouble, or were at a loss to know any thing concerning our welfare on the estates, he always tried to correct, advise, and help us, so that we never were found to be in fault. He comforted us, in all our trials, and exhorted us to patience. It is on account of these things we so lament his removal from us, but the Lord's will be done; we, therefore, hope the Society will attend to our humble petition, and take into consideration our present circumstances. We have lost our dear pastor, and as we know the Society will send us another minister, we hope they will send one who is a true servant of Christ, and whose heart the Lord would dispose to come with love towards us; one, your servants beg, who would do as our

well worthy minister used to do, take an interest in our spiritual and temporal welfare, and not be afraid of man, but follow the Lord through good and evil report; one that would love and feed us, as a good shepherd would feed his flock, and be our friend and guide.

We conclude with this our earnest prayer for God Almighty's blessing on the Society, that all things may be ordered by God for the good of the souls of poor sinners, such as we are, and that the Lord would uphold its supporters, Directors, and agents, and that great good may yet be done for souls, and the extension of our Saviour's kingdom. We also pray that the Lord would bless in our hearts the good seed which has been sown by his worthy servant, never to be forgotten, that we may walk in the faith of the Gospel, adorning the doctrine of our Saviour in all things, and at last, having lived our appointed time here on earth, may meet our beloved pastors in glory to part no more. Amen. Your unworthy and afflicted servants,

THOMAS LEWIS, on behalf of the
Deacons and Members be-
longing to Hanover and Per-
severance Chapels.

West Coast, June the 29th, 1837.

DEATH OF MR. WILLIAM PARISH, AT BERBICE.

THE season of deep and painful trial has not yet ceased in this field of the Society's operations. Another useful and zealous labourer has gone to his eternal rest. The Rev. S. Haywood, in a letter received not many days ago, communicates the afflictive tidings of the death of Mr. William Parish, who had been most successfully engaged in the education of the young at New Amsterdam, since February last. He was seized with the colonial fever, and, after an illness of four days, died in the faith and hope of the Gospel. Mr. Haywood, in referring to this further bereavement of the Berbice Mission, and the trying circumstances in which the widow and only child of our departed brother are now placed, observes—"In him the rising generation have lost a

most valuable instructor, and the Society an useful Missionary. Another widow and another fatherless child excite our sympathies, and we are again called upon to discharge the sad offices attendant on the melancholy fact. Our duties now appear almost overwhelming, but we would rely on the promise of the faithful God, "As thy day so shall thy strength be—I will never leave thee nor forsake thee."

The death of Mr. Parish, by whom the pastoral duties of the New Amsterdam station had been partly fulfilled since the demise of our venerated brother, Mr. Wray, creates an additional necessity for the immediate reinforcement of this greatly enfeebled Mission.

HOME INTELLIGENCE.

MISSIONARIES ON THEIR VOYAGE OUTWARD.

We have the pleasure to state that we have received a letter, under date June the 25th, written at sea, on board the *George Canning*, by the Rev. David Jones, in lat. 19, 16, S., long. 31, 39, W., (not far from Trinidad,) and forwarded by a homeward bound ship. Through Divine goodness, Mr. and Mrs. Jones were enjoying excellent

health, and proceeding comfortably on their voyage to the Mauritius. But since their embarkation they had been called to mourn the loss of a dear child, who was accompanying them to the Missionary field. She died on the 10th of May, and on the day following her remains were consigned to the deep.

ORDINATION OF MISSIONARIES.

IN Rev. Dr. Wardlaw's Chapel, Glasgow, on the 7th of July, ult., Mr. William Penman Lyon, A.B., and Mr. Robert Caldwell, A.B., of Glasgow University, and Theological Academy, were ordained as Missionaries to India. Rev. Henry L. Berry, late of Mill Hill Grammar School, commenced the services. Rev. David King, of the United Secession Church, Glasgow, preached the introductory sermon. Rev. Peter Mather, pastor of the Congregational Church, Glasgow, asked the usual questions, the Rev. Greville Ewing offered the ordination prayer, the Rev. Dr. Wardlaw delivered the charge from Acts xxii. 21, and the Rev. John Muir, of Hamilton, concluded.

On Tuesday evening, August the 1st, three Missionaries were ordained at Surrey Chapel, London; Mr. Alexander Stronach from Ireland, and his brother, Mr. John

Stronach, of the University, Edinburgh, and of the Glasgow Theological Academy, appointed by the Directors to China, and Mr. Thomas L. Lessel, of King's College, Aberdeen, and of the Theological Academy, Glasgow, appointed to Bengal; when the Rev. John Adey commenced the services by reading the Scriptures and prayer, the Rev. John Hands described the present state of India as a most important inviting field of Missionary labour. The Rev. John Arundel received from the brethren respectively satisfactory accounts of their personal religion, doctrinal views, and intentions regarding their prospective labours. Rev. John Hunt conducted the ordination prayer, with laying on of hands. Rev. James Sherman, minister of the place, delivered the charge from I Cor. iii. 9, and the Rev. Richard Knill concluded with a short address and prayer.

DEPARTURE OF MISSIONARIES.

On Monday, August the 7th, the Rev. Messrs. A. and J. Stronach for China, Rev. W. P. Lyon for Benares, and Rev. T. L. Lessel for Bengal, embarked at Portsmouth, on board the Broxbournebury, Captain Chapman, bound for Calcutta.

On Tuesday, August the 29th, the Rev.

Robert Caldwell, appointed to Madras, embarked at Gravesend, on board the Mary Ann, Captain Tarbutt, bound for India. On Tuesday, September the 5th, the ship put into Plymouth, having received considerable damage during the stormy weather in the British Channel, but it was expected would sail again in a few days.

RETURN OF MR. WILLIAMS TO THE SOUTH SEAS.

It is expected that, by the close of the present month, the Rev. John Williams will return to the South Seas, accompanied by several Missionaries appointed to labour in that quarter of the world; and the Directors take this means of informing the friends of their brethren labouring there,

that any letters or parcels for the Missionaries in the South Seas, sent to the Mission House, Blomfield-street, by the latter end of the month, will be forwarded by the vessel in which Mr. Williams expects to return.

RETURN OF THE REV. J. READ, AND THE CAFFRE CHIEF.

It is expected that, the Rev. James Read, and the Caffre Chief, Tzatsoe, will sail for South Africa before the end of the present month. Parcels, for any of the Missionaries in that part of the world, sent to the Mission House, Blomfield-street, by the middle of the month, will be forwarded under the care of Mr. Read, and delivered to the brethren on his arrival. The friends

of Sheffield and Leeds have generously supplied a printing-press and types for the Kat River Station. Implements of husbandry, viz., spades, pickaxes, &c., for the use of the Hottentots or Caffres, would be gratefully received, and would prove peculiarly acceptable and useful to the Christian natives.

ANNUAL MISSIONARY MEETING AT BIRMINGHAM.

THE Anniversary of the Missionary Society for the Counties of Warwick and Stafford will be held in Birmingham, on Sunday, October the 8th, and following days. The ministers already engaged to preach and attend the public meeting, are the Rev.

Messrs. Ely, of Leeds; Freeman, of Walthamstow; Crisp and Gogerley, from India. The meeting has this year been postponed a month, in consequence of the Town Hall being closed to prepare it for the musical festival.

SOUTH SEAS, 1836 and 1837.—Tahiti, Rev. G. Pritchard, March 25. Navigators Islands, Rev. G. Barnden and brethren, June 29. Rev. T. Heath, Oct. 9. Mrs. Pitman, (from New York,) Aug. 8.

ULTRA GANGES, 1836 and 1837.—Pinang, Rev. T. Beighton, Feb. 14, March 14, 18, and 24. Malacca, Rev. J. Evans, and S. Dyer, April 10. Rev. J. Evans, March 6. Rev. S. Dyer, March 23.

EAST INDIES, 1836 and 1837.—Calcutta, Rev. A. F. Lacroix, March 4, March 29. Chinsurah, Rev. G. Mundy, Feb. 28. Surat, Rev. W. Fyvie, April 25. Madras, Rev. J. Smith, March 2, March 18, and April 8. Bellary, Rev. J. Reid, Jan. 28. Vizagapatam, Rev. E. Porter, Feb. 23. Rev. J. W. Gordon, Feb. 20. Belgaum, Rev. J. Taylor, April 15, and April 24. Quilon, Rev. Messrs. Miller and Thompson, March 13.

RUSSIAN EMPIRE, 1837.—Khodon, Rev. E. Stallybrass, May 15. Ona, Rev. W. Swan, April 27.

MEDITERRANEAN, 1837.—Corfu, Rev. J. Lowndes, June 25, and July 26.

SOUTH AFRICA, 1836 and 1837.—Cape Town, Mrs. Philip, May 12, and July 18. Graham's Town, Rev. J. Monro, May 26. Uitenhage, Rev. J. G. Messer, June 2.

AFRICAN ISLANDS, 1837.—Port Louis, Mauritius, Mr. E. Baker, April 6.

WEST INDIES, 1837,—Demerara, Rev. J. Ketley, May 27, May 29, June 7, 9, 11, 12, July 12, and 13. Rev. R. B. Taylor, May 15, May 30, and June 7. Rev. J. Scott, June 14, and July 13. Rev. Messrs. Scott and Watt, June 8. Rev. Messrs. Scott and Taylor, May 23. Rev. C. D. Watt, June 5. Rev. C. Kattray, July 13. Mr. S. S. Murkland, June 2. Berbice, Rev. Messrs. Haywood, Kenyon, and Forward, June 12. Rev. S. Haywood, June 15, 28, and 29, July 5. Rev. G. Forward, June 15. Rev. D. Kenyon, July 3, and July 18. Jamaica, Rev. J. Wooldridge, May 23, June 13, and July 20, (two.) Rev. W. G. Barrett, May 16. Rev. J. Vine, July 4, and July 18. Rev. W. Alloway, July 25. Mr. H. Russell, June 13. Mr. J. Howell, May 23, and July 11.

The thanks of the Directors are respectfully presented to the following:—To Miss CRAIG and friends, at Andover, for a parcel of fancy articles, for the South Seas; to "A Friend," for a parcel of needle books, &c., for Mr. RODGERSON; to A. C. BURNLEY, for a parcel of children's frocks, &c.; to Rev. J. F. MANDENO, Wem, for the *Encyclopædia Metropolitana*, 19 vols. 4to; to Miss SCOTT, Sherborne, for a parcel of children's clothing, &c., for KAT RIVER; to a Young Lady, at York-street Chapel, Dublin, for a parcel of useful articles, for Mr. MURKLAND's school, Demerara; to Miss M. OTTA, for a parcel of books; to Miss A. M. LAW, for a parcel of books; to James EDWARDS, jun., Esq., Lyme, for sundry articles purchased, and sent out to Mrs. MUNDY, Chinsurah, value 5*l.*; to Mrs. STUBBURY and friends, at Brighton, for a box of fancy articles, for BENARES; to friends at Oundle, for a parcel of useful and fancy articles, for the South Seas; to the Misses HUSSEY and friends, at Bridport; to the ladies at Bishops STORTFORD; to the Misses OGILVIE, North Shields; to friends at RAMSGATE, and to friends at ELLESMERE, for various useful and fancy

articles, for the Navigators Islands; to friends at Plaistow, and the ladies at Norwich, for two large boxes of wearing apparel, &c., placed at the disposal of Mrs. Williams; to Mrs. Charsley and Miss Wade, for a box of useful articles for Tatztoe; to the ladies of Rev. Mr. Richardson's congregation, Sunderland, for a box of useful articles, for the Sunderland school, Bellary; to Miss Thompson, for a parcel of pinushions, &c., for the Caffre children; to Mrs. Shaw, Edinburgh, for a box of useful articles for Jan Tatztoe; to the Rev. E. Manning and ladies, at Holywell Mount, for a box of useful articles, for the schools in South Africa; to friends at Sheffield, for a printing press, and box of types, for the Kat River station; to Anonymous, Ramsgate, for a bag of useful articles, for the Mission schools; to Charles Brewer, Esq., Newport, for a box of magazines, for Mr. Rice, Bangalore; to "A Friend to Missions;" to Anonymous; to Mr. Smith; to X. Y. Z.; to Mrs. Ibotson, Wakefield; and to the Rev. J. Jefferson, for Nos. and Volumes of the Evangelical and other Magazines, Newspapers, &c., &c.

From the 1st to the 31st of August, 1837, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
E. C. O.	10	0	0	<i>Hampshire.</i>				Liverpool:—			
A Friend to the dear Redeemer's cause, per Rev. H. Townley; produce of jewels sold	118	17	5	North Aux. Soc. per W. Seymour, Esq. :—				For a Nat. Tea. in the W. Indies to be called, David Brainerd	30	0	0
M. S.	0	10	0	Luggershall	3	8	5	East Lancas. Aux. Soc. per J. H. Heron, Esq. on ac. 500	0	0	0
Legacy of Miss Mary Dix, late of Mile-end	100	0	0	Andover	15	19	3	<i>Middlesex.</i>			
Oxendon-st. Scotch Chu., for Schools in Africa ...	5	0	0	Whitechurch	3	3	0	Totteridge and Whetstone. Less exps. 19s.	12	14	0
A. T. for South Africa ...	2	0	0	Overton	6	0	0	<i>Nottinghamshire.</i>			
Mrs. Lockyer, for Nat. Tea. John Lockyer	10	0	0	Tadley	1	5	0	Nottingham:—Mrs. Ball	5	0	0
For the South Sea Missions, per Rev. J. Williams: Duke of Devonshire ...	50	0	0	Alton	7	0	0	<i>Yorkshire.</i>			
Sir C. E. Smith, Bart.	2	0	0	Crondall	4	1	3	West Riding Auxiliary Society. Huddersfield:—			
				Odiham, including 10l. for Nat. Tea., W. Roberts	51	17	6	Highfield Chapel	12	16	4
Surrey Chapel Aux. Soc. on account	80	8	9	Less exps. 1l. 19s. 8d.	90	14	9	Ramsden-street do.	10	13	7
<i>Devonshire.</i>								District Meeting	8	16	0
Plymouth:—				<i>Kent.</i>				Kippin	20	0	0
S. Derry, Esq. for Nat. Sch. Mistress	5	0	0	Tunbridge Wells:—				<i>WALES.</i>			
				Mount Zion Ch. Ladies' Assoc. for 2 Chapels in Travancore, to be called B. Slight's and Tunbridge Wells Chapels	20	0	0	Rhydybont, Rev. D. Griffiths	5	0	0

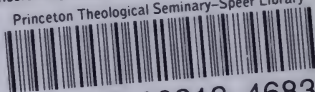
	£	s.	d.		£	s.	d.		£	s.	d.
Collection by a small congregation of Calvinistic Methodists in Denbsh.	5	0	0	Pub. Breakfast to purchase books for Africa	13	0	0	Mr. R. Troup	10	0	0
SCOTLAND.				Mrs. Urquhart, M. Box	1	2	0	A Friend	9	0	0
Keith :				Forfar :—				Duncauston	35	10	0
Collection	4	14	0	Collections	7	11	1	Stewartfield	2	2	0
Legacy of late A. Shepherd, for <i>S. Sea Mis.</i> ...	2	10	0	Miss. Prayer Meetings	1	0	0	Greenlaw, including 12s. from parish Sch. Chil. for Caffraria	3	17	2
	7	4	0	Mr. W. Stewart	1	0	0	Mrs. Balmer	0	5	0
				Arbroath :—				Dunse :—			
<i>Collections by the Deputation.</i>				Collections	10	2	7	Collections	5	8	10
Remitted by J. Risk, Esq. Glasgow :—				Donations	1	10	6	A Friend, by Rev. Mr. Ralston	5	0	0
George-st. Chapel, Glasgow, at the Ordination of Rev. Messrs. Caldwell and Lyon	5	15	6	Montrose :—				Mrs. Smith, for India .	1	0	0
Hamilton	7	8	3	Collections	23	0	9	Berwick :—			
Helensburgh	4	11	6	Rev. Mr. Campbell's ..	3	0	0	Collections at Rev. Mr. Balmer's	14	15	5
Rothsay	19	1	0	Rev. Mr. Hyslop's	2	0	0	Rev. Mr. Ritchie's	2	6	7
Kilpatrick (Old) Relief Ch.	3	0	0	Donations	1	4	0	Rev. Mr. Cell's	7	7	0
Master D. D. Fletcher	1	0	0	Brechin, Parish Church ..	13	10	0	Rev. Mr. Cave's	11	11	0
Mrs. Thomson, Bogie, for <i>Caffre Chief</i>	1	0	0	Blackhills	5	5	6	Kelso	13	3	2
	41	16	3	Woodside	2	12	0	Jedburgh	14	3	0
Remitted by Rev. Dr. Paterson, Edinburgh :—				Inverury	2	3	0	Denhelm	2	6	0
Linlithgow	5	11	6	Aberdeen :—				Miss. Prayer Meeting .	1	0	0
Haddington	11	13	10	At Rev. Messrs. Templeton & Sedgwick's ..	6	2	4	Hawick :—			
Grangemouth	4	2	4	Rev. R. Penman's	4	0	0	Collections	7	0	0
Falkirk :—				Rev. H. Angus's	10	2	6	Mr. Munroe's M. Box ..	0	10	0
Rev. Mr. Rutherford's ..	9	11	4	Rev. J. Kennedy's	12	0	0	Newcastleton Soc. for Religious Purposes	3	0	0
Rev. Mr. Welch's	5	0	0	J. Fleming, Esq.	3	3	0	Langholm Relief Church	8	0	10
Soc. for Diffusion of Religious Knowledge ..	7	2	0	At Rev. A. Thomson's ..	13	0	0	Mrs. Dobbie	5	0	0
Alloa	4	3	0	Rev. Mr. Stirling's	4	0	0	Annan Relief Church ...	4	0	0
Stirling	7	0	0	Blackfriar's-st. Chapel Public Meeting	12	0	3	Secession Church	11	0	0
Leven	12	5	0	Female Aux. Society ...	20	18	0	Dumfries :—			
Elie :—				Ditto, Pub. Meeting ..	18	0	0	Rev. Mr. Machray's ...	20	14	7
Collection	4	16	0	Juven. Aux. Society ...	8	3	0	Rev. Mr. Dunlop's	6	0	0
United Miss. Pr. Meet. ..	4	4	0	Pub. Breakfast for Schs. in Africa	10	0	0	Public Meeting	12	18	8
Juv. Bible & Miss. Soc. ..	1	0	0	Schivas B. and M. Soc. ..	2	3	0	Donation	1	0	0
Kirkaldy	15	15	10	Donations, &c.	4	16	0	Glenae	3	5	4
Dunfermline	11	10	0	Elgin	5	5	6	Kirkcudbright	8	10	7
For Nat. Teacher	10	10	0	Forres	8	0	0	Gatehouse	3	5	6
Cupar of Fife	17	16	0	Nairn, Parish Church ...	6	0	0	Newton Stewart, for South Africa	8	5	0
Anstruther	6	8	0	Missionary Society	5	1	0	Wigton :—			
St. Andrews :—				Avoch	3	0	0	Rev. Mr. Towers's	23	0	0
Town Hall	3	11	3	Inverness :—				United Assoc. Congrega.	5	0	0
Rev. Mr. Aitken's	5	6	0	Rev. Mr. Kennedy's ...	2	5	0	Garlieston :—			
Missionary Society	12	0	0	Rev. Mr. Scott's	3	10	0	Rev. Mr. Young's	6	0	0
Donations	2	15	0	Parish Church	16	0	0	Stranraer :—			
Blaigowrie	6	7	0	Miss. Boxes and Don. ..	1	10	0	Rev. Mr. McGregor's ...	17	7	6
Dunkeld	8	8	0	Peterhead	11	11	0	Miss Warden's Class ...	0	6	0
Perth :—				Banff	31	8	6	Assoc. for Relig. Purp.	5	0	0
Rev. Mr. Massie's	10	0	2	Portsoy	2	7	2	Interest	1	6	1
Rev. Dr. Pringle's	19	0	9	Culsammond	7	0	0	Less exps. 24l. 16s. ...	*101	7	5
Perthshire Miss. Soc.	10	0	0	Fraserburgh :—				* £163 acknowledged last month.			
For Schools in Africa ...	1	15	2	Public Collection	10	10	0	IRELAND.			
Donations, &c.	5	15	8	Mr. W. Henderson's M. Box	0	10	10	Hibernian Aux. Soc. per Mr. W. H. Porter, on account	200	0	0
Dundee :—				For Nat. Tea. in Africa :—				Friends in Rev. Dr. Urwick's Congregation, towards printing the Pilgrim's Progress in Maglagassy	10	0	0
Rev. Dr. Russell's	30	0	0	Miss Laurence, Park, and Brother	12	10	0	ST. PETERSBURGH.			
Rev. Mr. Frazer's	3	10	0	Two Friends	10	10	0	Mr. W. Daniel, per Rev. J. Hands, rupees 25 ...	1	0	10
Rev. Mr. Gillfillan's	5	6	9	Huntly :—							
Steeple Ch. Pub. Meet. ...	36	18	0	Col. at Rev. Mr. Hill's	30	0	0				
Miss. Assoc. at Dr. Russell's	20	0	0	Youth's Miss. Society .	1	10	0				
				Female ditto	17	0	0				
				Male ditto	4	10	0				
				Ordeighill's M. Prayer Meeting	1	1	7				
				A Friend	3	0	6				
				Muir of Rhyndie :—							
				Rev. Mr. Cruickshank's	5	12	0				
				Juvenile Society	1	14	0				

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